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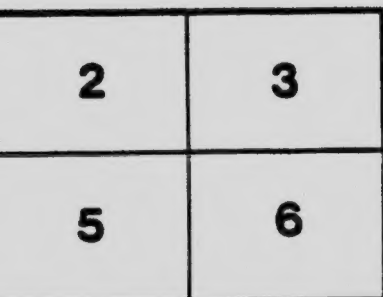
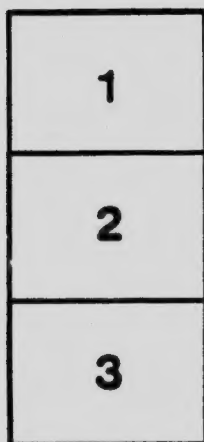
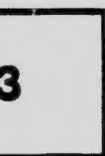
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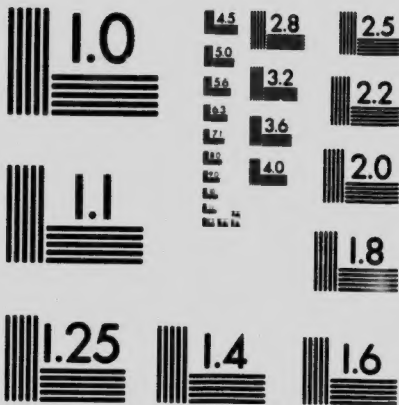
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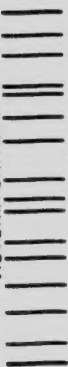


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Missionary Bulletins.

FORWARD MOVEMENT SERIES.

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PREFACE.



THE Young People's Forward Movement for Missions opens up a new era in missionary work. How best to aid and develop the movement is the problem of the hour, for upon this the future of the missionary enterprise will largely depend. In this undertaking a supply of attractive and interesting missionary literature will be indispensable, and this little book is a first humble step in carrying out a project that has long been kept in view. If the venture meets with encouragement—that is to say if it appears that our young people really desire information, and will read and help to circulate it—other books of the series will follow at intervals of three months, or oftener if found necessary, dealing with various aspects of missionary work, especially that of our own Church. By this means we hope to keep in close and sympathetic touch, on missionary lines, not only with the young people but with the whole

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Church, and thus aid in the grandest Forward Movement for Missions that the centuries have known.

While the present intention is to continue the series of Bulletins as a quarterly publication, the numbers may vary in size, and sometimes be issued oftener than once in three months. Nevertheless, we fix a rate for quantities just sufficient to cover the cost of production (see first page of cover), and I earnestly ask the aid of Epworth Leaguers and others in securing a large circulation. A collection at a League meeting would easily raise enough for 12, 25 or even 50 copies.

Succeeding numbers will furnish a much greater variety of material; but it seemed not inappropriate that the first of the series should deal with Twentieth Century Opportunities and Responsibilities.

A. SUTHERLAND.

TORONTO, January, 1901.

MAY 3 1956

THE TWENTIETH CENTURY AND MISSIONS.

BY REV. A. SUTHERLAND, D.D.



HE birth and death of centuries does not always attract attention.

Passing of
the Century.

Like the years of which they are composed, they often glide imperceptibly into each other, and we scarcely perceive where one ends and another begins. The faint marks left upon the sands of time by the ebbing tide of one century is obliterated by the incoming tide of the next, and the drowsy nations, and sometimes not less drowsy churches, are content to murmur, "The King is dead : long live the King." But these are things that cannot be affirmed of the century that has closed. Its epoch hours have been too numerous, its changes too startling, its achievements too grand to pass away and be forgotten. Wonderful as the century's achievements have been, they have in them more of prophecy than of fulfilment, and we confidently look forward to the coming century as one that will

**Religious
Movements.**

outstrip its immediate predecessor as that has outstripped the centuries that went before. What the last hundred years have seen accomplished is only a preparation for greater things to come.

All this is pre-eminently true in what we call the religious sphere. The past century has been prolific of movements of far-reaching import, but not many have gauged aright their direction or their strength. Some of these movements seemed so hostile to Christianity, and so irresistible, that many trembled for the truth, while some shouted in a panic of fear that the ark of God was taken. But one by one the tidal waves have receded, and the "impregnable rock of Holy Scripture" stands unmoved. Thus, within the century, rationalism has risen and culminated and declined, and is now repudiated in the land of its birth: materialism has had a similar history and shared a similar fate; ritualism has risen, perhaps has culminated, but shows as yet no symptoms of decline; scepticism started for the hundredth time an avalanche of hostile criticism before which it was supposed nothing could stand; literature has proclaimed its mission to free the world from religious superstition,

and the Christ born at Bethlehem has had to compete with the Christ born of the poet's fancy, "carved out of an ideal humanity or developed out of a benevolent sentiment." And thus while the authority of divine revelation is discounted and called in question: the authority of the last religious (or irreligious) novel is virtually accepted by many as a dictum from which there must be an appeal.

Nor is this all. Anti-Christian forces assail the fabric of society, and while anarchism would raze it to its foundation and leave not a single stone upon another, Socialism would reconstruct it upon a Christless basis, and so build society's house upon the sand. Last of all, in the closing decades of the dying century the Higher Criticism has entered the arena, and while some of its leaders are trying with reverent care to distinguish between the precious and the vile, and to remove later blotches of local color which they think have marred the beauty and lessened the fidelity of the original portrait of truth, others less reverent have boldly ascended the judgment seat, and summoning Moses and the Prophets, Christ and His Apostles to the bar, call upon them to answer for having deceived the world. But whence

Anti-
Christian
Forces.

are to come the witnesses to decide as to the guilt or innocence of the accused? From among those who lived when the words were spoken and the deeds were done? No, but from among the recluses of present-day learning, some of whom appear to have been solemnly sworn upon grammar and lexicon to tell "their guesses, their whole guesses, and nothing but their guesses."

Not all
Discouraging.

At first sight all this seems discouraging, but on a closer view we perceive that much real progress has been made, and what seemed to be hindrances are turning out for the furtherance of the Gospel. Rationalism was but a recoil from unreasoning dogmatism,—a perception of the truth that reason, if not the supreme arbiter, is nevertheless an essential factor in weighing the evidences of a divine revelation. Ritualism, although in some respect a retrograde movement toward mediæval ecclesiasticism, was also a plea for the æsthetic and the beautiful in religious worship, a reaffirming of the truth that man cannot live by bread alone. Scepticism rendered real though unwitting service by drawing attention to strategic points in Christian truth, as well as to weak points in Christian apologetics. Literature

has demonstrated the necessity for a converted and consecrated press, and has shown what a powerful factor it may become in spreading the Kingdom of God. Socialism, which has been making its appeal unto Cæsar, begins to perceive that society must be reconstructed from within, and is looking Christward with the confession, "We know that thou art a teacher come from God;" while the Higher Criticism, which some have dreaded so much, may, when past the stage of guesses and conjectures, render invaluable service by introducing a more rational and scientific exegesis of the scriptures than has obtained in the past.

What, then, is the outlook for the coming century? What has it in store for the waiting peoples? In the material sphere we may confidently look for improvements, discoveries, inventions, beside which those of the past century will seem as nothing; in the intellectual sphere for clearer perceptions of truth, a juster estimate of human relations and responsibilities, and a recognition of true religion as essential to the completeness of individual character and to the progress of the race; in the ethical sphere for a higher standard of conduct, a loftier ideal of attain-

**The New
Century's
Outlook.**

ment, and the application of the Golden Rule to all the concerns of life ; in the social sphere for improved conditions of human existence, and a practical realization of human brotherhood ; and in the religious sphere for a great deepening of spiritual life, a profounder sense of responsibility, a clearer perception of duty and privilege, and a Great Forward Movement under the inspiring watchword, " The Evangelization of the World in this Generation."



Past Achievements.

IN trying to form a just and sober estimate of what Christian missions will accomplish in the next hundred years, the achievements of the past century must be taken into account. A hundred years ago the missionary idea seemed to be the feeblest and most obscure force of the age ; to-day it is foremost of all the schemes of Christian benevolence, and challenges the respectful attention of the world. Then it was confronted by the apathy of the Church, the ridicule of the world, and the bitter hostility of a solid heathenism ; but within a hundred years Christian missionaries have traversed every continent, and occupied every island ; they have raised

whole tribes from barbarism ; crystallized rude dialects into written languages ; paved the way for commerce ; expanded the domain of science ; abolished in many communities the vices and superstitions of heathenism ; translated the Word of God into nearly three hundred languages and dialects ; and have so turned the sympathies of Christendom into line with God's purposes that some \$12,000,000 are poured annually into the various mission treasuries.

In this practical age every undertaking is judged—or ought to be—by its results. There is no reason why this test should not be applied to Christian missions, and we may safely challenge any department of human activity to show results in the last hundred years commensurate with those of the missionary enterprise. Within the time specified, missions have virtually solved the problem of the moral regeneration of India. Churches have been planted and multiplied ; hundreds of thousands converted ; education extended ; infanticide prohibited ; the suttee abolished ; government support withdrawn from idolatry ; caste broken down, at least, in part, and heathenism everywhere on the wane. In China, similar results have been achieved, though not on

**Striking
Results.**

so grand a scale. The sea-board provinces have long been occupied, and hundreds of missionaries have penetrated into the interior, and but for the antagonism and suspicion excited by the infamous opium traffic, and the greed of western nations for Chinese territory, the close of the last century would have seen the country largely evangelized. Africa, too, has been girdled with a halo of light, and throughout its gloomy interior in the track of Moffat, and Livingstone, and Taylor, and Hannington, points of brightness are visible amid the gloom, like the watch-fires of an invading host, telling that the advance guard of the Christian army is already in possession.

**Story of the
Islands.**

And what is true of the continents is true of the islands. Who does not know the story of Madagascar, its missionaries and its martyrs ; of the Sandwich Islands, once darkly heathen, now civilized and Christian ; of the Fiji group, once the abode of horrid cruelties, now a land of schools and churches and of purified home life ; of the New Hebrides, transformed in a single lifetime, and now a centre of gospel light and missionary enterprise ; of Japan, open to western thought and religion, and likely to

become the Great Britain of the Orient ; of Formosa, pre-empted for Christ and freedom, with promise of greater things in the coming time ? After a century of such achievement was it not meet that the century's closing year should be signalized by the assembling of such a Council of War as the world never saw before, when captains of the host by thousands met together to recount the victories won and to mature their plans for the speedy conquest of the world ? From this commanding eminence where, for ten days together, we were with the Master on the Holy Mount, we turn to survey the work before us in the century that has just dawned.

Council of War.



NO thoughtful student of the Scriptures and of the signs of the times will question the statement that in the coming century the missionary idea will dominate the thought and direct the energies of the Church of Christ. Not only will it stand foremost of the great schemes of Christian benevolence, but it will be regarded, and justly so, as more important than all other enterprises put together. In saying this I do not undervalue other aspects of Christian work, but simply recognize their relative

Missions the Dominant Idea.

In the
Primitive
Church.

importance. The evangelization of the world was the dominant idea among the primitive Christians, and while it remained the growth of the Church was the marvel of the age. But in course of time there came a sad and ominous change. The Church became worldly and self-centred, and the evangelistic fire declined. Coquetting with the powers of this world, she became enslaved. Elaborating systems of doctrine she introduced bitter controversies, some of which have not ceased to this day. Looking to her own aggrandizement, she forgot the terms of her great commission, and gave more thought to the perfecting of an organization than she did to the evangelization of the world.

Missions
the Main
Question.

But a marked change has taken place in the last hundred years. The divine enterprise of missions, which even half a century ago was a mere side issue, has now become the main question. The trend of thought in the Church has entirely changed. To-day vast numbers of Christians are thinking less about the Church, and more about the commands of Jesus Christ, and they begin to see that preaching the Gospel to the whole creation is of finitely greater moment than to build cathedrals, or endow colleges, or administer or-

dinances. If this whole matter were brought to a decisive issue, the resultant verdict might be more than startling. If the Master should suddenly return to take account of His servants, and to inquire how His last command has been obeyed, we might call His attention to the costly churches we had built, the seats of learning we had endowed, the charitable institutions we had supported, the fidelity and impressiveness with which we had administered the ordinances of religion, and think ourselves fairly justified. But what if the Master should reply, as of old He replied through the mouth of the prophet, "Who hath required these things at your hands to tread my courts?" or, surveying the enterprises on which we had expended so much, should say to us as He said to the Pharisees, "These ought ye to have done, and not to have left the other undone."

Obedience
and not
Sacrifice.

The changed view, and consequent change of attitude, of which I speak, is not a mere phase of opinion, that will quickly pass away; it is a deep conviction, resulting from a great spiritual impulse and a clearer understanding of God's will and purpose concerning the world. It has not been the discovery of a new truth, but the revival of an old truth,

Not mere
Passing
Opinion.

once foremost in the Church's working creed, but for centuries held in abeyance in a state of suspended animation. Its restoration to vigorous life, and to its rightful place, is due, under God, to the great revival of the eighteenth century, when the conception of a world-wide evangelization took concrete form in the memorable sentence, "The world is my parish." In the spirit of this inspiring watchword the Churches are now surveying the world's harvest fields, and they are laying plans and mapping out territory with a view to the speedy accomplishment of the Saviour's last command.

**Scope of
the Great
Commission.**

IN the coming century there will be a clearer idea of the scope and meaning of the Great Commission. The Master's command to go into all the world and preach the Gospel to the whole creation, indicated at once the breadth of the commission and the scope of the message. That the Gospel is designed for the whole world is one of the commonplaces of Christian belief, and its adaptation to all classes and conditions of men is generally recognized. If this belief were always joined to a deep and abiding sense of responsibility in proclaiming the Gospel, it would

become what it was intended to be—a mighty evangelizing force; but the tendency to separate belief from practice, and to divorce responsibility from opportunity, is so insidious and wide-spread, that the power of faith is largely neutralized, and the urgency of the great commission is practically ignored.

The Church needs arousing on this line. The command of Christ is not an obsolete form of words, nor is the Gospel of Christ an extinct force. The very purpose for which He became incarnate was to set up the kingdom of heaven among men; a kingdom not in the sense of an ideal government, but an ideal community of men and women whose hearts are renewed in righteousness by the power of the Holy Ghost. The great agency to this end is the Gospel, and this is so adapted to the needs of men everywhere, and to the results which Christ seeks to achieve, that we can neither improve upon the Message itself nor upon Christ's method of diffusing it abroad. If the aim of Jesus Christ is a universal kingdom, the Gospel which is the prime factor in its extension must be a universal Gospel, and the commission for its proclamation must be a universal commission. Neither the record itself nor the condition of the human race permit of any other interpre-

Christ's
Command
not Obsolete.

tation. There is a common need which must be met by a common remedy, and there is no agency save the Church of God whereby that remedy can be made known.

Magnitude
and
Difficulties

THERE will be, in the near future, a fuller understanding of the magnitude of the work and of the difficulties to be encountered. This is not only important but absolutely necessary, if only that our plans and appliances may be commensurate with the greatness of the undertaking. If our task is the evangelization of a race, the spiritual conquest of a world, it may be well to sit down and consider whether we be able with our little contingents to meet him that cometh against us—not with twenty thousand, but—with countless millions of heathen at his back.

Campaign
not over.

While estimating at its full value the work already done, it would be folly to suppose that the campaign is nearly over, and that we have nothing to do but gather in the spoils. Neither should we deceive ourselves with the idea that the future onward march of Christianity will be unopposed. By sacrifice and suffering the divine kingdom was inaugurated, by sacrifice and suffering it must be carried to its final sway. "A great and

effectual door is opened, but there are many adversaries." Millions of heathen still sacrifice to demons, and cause their children to "pass to murderer Moloch through the fire." The Crescent is still the symbol of undying hatred to the Crucified, and Mohammed and Buddha have yet more followers than Christ. In lands professedly Christian a perverted Christianity enslaves the human intellect, and putting human traditions before the living oracles, shuts up the kingdom of heaven from men. A thinly disguised atheism, not one whit kinder but only a little craftier than of yore, invokes the sacred name of liberty for its protection, so that under the ægis of Christian laws it may be free to poison our literature and pollute our Sabbaths. Worst of all, on every side is felt the pressure of worldliness, sending one man to his farm and another to his merchandise, closing their ears to the cry of the perishing, and withholding from God's cause the aid it so urgently demands.

Hostile
Agencies.

And yet all this has its hopeful side; for with this enlarged conception of the magnitude of the work and the greatness of the difficulties will come a corresponding broadening of plans and enlargement of appliances. Playing at Missions will no longer be toler-

Playing at
Missions.

ated. Guerilla warfare will be felt to be out of place in such a campaign. The whole army must be mobilized and all the reserves called out. We are entering, with the new century, upon the last and decisive stage of the great world-conflict, and with eternal issues hanging in the balance we cannot afford to plan for a mere holiday parade.

**Personal
Obligation.**

THE missionary enterprise of the twentieth century will be characterized by a far deeper sense of personal obligation. It is not conceivable that the command to preach the Gospel to the whole creation was limited to the twelve apostles, or even to the body of believers who at that time numbered only a few hundreds. To interpret the words in that narrow sense would be tantamount to saying that Christ laid upon His immediate followers a task that was utterly beyond their power. What He said to the twelve, or to the one hundred and twenty, or to the "five hundred brethren at once," was for the instruction of after ages as well as their own. Christ's disciples are to be witnesses, testifying to what they have felt and seen and known of the Gospel as the power of God unto salvation. No man is exempt from the injunction to

"go quickly and tell," but evidently all are not called to the same field or required to preach the Gospel in the same way.

Among all the teachers at Antioch where the disciples were first called Christians, there were only two concerning whom the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." That work was to preach the Gospel to the heathen, and although the field was vast and the needs were great, it is worthy of remark that Barnabas and Saul did not send urgent appeals to the Home Churches for large reinforcements of men and money to carry on the work. Perhaps they believed that the Holy Spirit who had called them could call and qualify others from among the converts in each place to be pastors and teachers of the gathered flocks. In other words, they kept in view the true plan of the Gospel campaign which recognized the necessity for leaders here and there—apostles, prophets, evangelists—to plant churches and to lead the hosts, but at the same time laid upon every convert the duty of witnessing for the Lord Jesus, at least in his own neighbourhood and among his own friends.

If any think they are exempted from this service, it would be well for them to inquire on what

Barnabas
and Saul.

None are
Exempted.

grounds. It cannot be for lack of time, for as some one has quaintly expressed it, you have all the time there is, and it does not require much time to speak a word to those with whom you are in daily association. It cannot be for lack of means, for the capital required in this business is not gold and silver, but faith and love and the power of the Holy Ghost, and these can be had for the asking. It cannot be for lack of talent, for although talent the highest and the best is not too good for this service, and God can sanctify such to the noblest ends, yet talent the smallest may suffice to distribute the "five barley cakes and two small fishes," and these with Christ's blessing will multiply so that a great multitude shall be fed. It takes slender ability to sin, but whoever can sin can be saved from sin, and whoever can be saved from sin can tell of salvation.

Are Modern
Methods
Right?

When one reads how the Gospel was spread abroad in primitive days, it might almost lead him to doubt whether some of our modern methods are not a mistake. With a command so imperative, with a need so urgent, with forces in the field so inadequate to cope with the work to be done, above all with nearly nineteen centuries behind us and the task of evangelizing the world only fairly begun, it does

seem as if there must be some other way by which we can more quickly "preach the Gospel to the whole creation." To fulfil a task so simple, why must we have such cumbrous and complicated machinery? and why should it be necessary to guarantee a good salary before one can obey the command to "go"? Surely a sense of responsibility such as the command of Christ implies should go far to effect a cure.



MISSIONS in the twentieth century will be characterized by a recognition of the duties and responsibilities of Christian stewardship far beyond what has been known since the days of primitive Christianity. In this respect the Church is slowly but surely reverting to first principles. For many centuries property in the Church has been held as a personal possession, but in the Apostolic Church it was not so. There the right of private ownership gave way to the responsibilities of Christian stewardship, and thenceforth, for nearly three hundred years, property was held as a trust, and so administered. This was not due to any express commandment, but to a divine impulse, springing from the love of God in

Christian
Stewardship.

the soul. Private rights were not formally abrogated ; they were voluntarily surrendered with a view to a greater good.

Extent of
Surrender.

The extent of this surrender is indicated by the account given in the fourth chapter of the Acts of the Apostles. "And the multitude of them that believed were of one heart and soul ; and not one of them said that aught of the things he possessed was his own, but they had all things common. And with great power gave the apostles their witness of the resurrection of the Lord Jesus, and great grace was upon them all. For neither was there among them any that lacked ; for as many as were possessed of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet ; and distribution was made unto each according as any one had need."

How far
is this
Binding ?

If a question should arise as to how far the practice of the Apostolic Church is binding upon Christians now, the obvious answer is that the underlying principle is as binding as ever, but that methods may not necessarily be the same. In primitive times the formation of a common fund was made necessary by the circumstances in which the Christians were placed as a proscribed peo-

ple, liable to be despoiled of their goods at any moment through persecution. But when the number of believers had greatly multiplied the method of one common fund was no longer practicable. It was then that the principle of individual stewardship came into prominence, each believer holding his possessions as a trust and administering the same for the common good.

In course of time this principle was entirely lost sight of, and the practice of Christians respecting the use of property was regulated by maxims of worldly prudence and selfishness rather than by the precepts and spirit of the Gospel. A marked change is taking place, although it seems to be slow. There is a growing conviction that modern charity, so called, is a very poor substitute for Gospel stewardship. Within half a century much has been said and written respecting the tithing of income for religious and benevolent uses, and not a few have adopted the principle. This, though an improvement on former practice, halts far short of the Gospel standard. Though useful as a tentative measure, it must not be regarded as a finality. In fact, almost the only value of the tithing system is that it establishes a minimum, below which our gifts to God's cause must not go, but the principle of stewardship is far better.

The
Principle
Ignored.

**Direction
of Wealth.**

WITH this reviving sense of the duties and responsibilities of Christian stewardship, why may we expect that much of the Church's wealth will take the direction of missions? For several reasons:

1. In the providence of God the great bulk of the world's wealth has been placed in the keeping of Christian nations, so called.

2. Of this wealth a goodly share is controlled by Christian men, who recognize their responsibilities Godward and desire to meet them in all fidelity.

3. There is a growing conviction that among all the enterprises of the Church of God there is not one so important or so urgent as the evangelization of the world.

4. Thoughtful men are beginning to see that responsibility rests with equal weight upon those who go to the mission field and those who stay at home. There would seem to be a tacit understanding that he who goes out into the home or foreign field to preach the Gospel should be content with a bare living, and has no right to ask for more. But this understanding is well founded, is not he who stays at home responsible in the same way and to the same extent—that is, to be content with a bare living, holding the rest of his possessions in trust for the Master, to be administered as conscience and the

**Duty of
those who
Stay.**

providence of God may direct to enlighten and uplift the world and extend Christ's kingdom among men? Should this "meat" be considered too strong for average Christians, a little "milk of the Word" may be administered by reminding them that a mere fraction of the wealth they now possess—a fraction so small as to be almost invisible—would suffice to meet the needs of the missionary enterprise. In our own Church alone an average of one cent a day from each communicant would give an annual income of one million dollars with twenty-nine thousand dollars to spare.

Only a
Fraction
Needed.



I ANTICIPATE also in the coming century a revival of the old spirit of flaming evangelism which, while not neglecting its next-door neighbour, impelled men to go to the very ends of the earth. This has been the leading characteristic of all great spiritual movements from Pentecost until now, and such a revival is essential if the world is to be evangelized at all, much more if it is to be evangelized in this generation. Napoleon is credited with the remark that "the army that remains entrenched is already beaten." That the remark is not universally true was subsequently

Revival of
Old-Time
Evangelism.

An Army
on the
March.

proved when Napoleon's watchful adversary lay for months entrenched behind the lines of Torres Vedras, baffling a French army of equal numbers, and ultimately compelling them to retreat. But whether true in military strategy or not, the saying is eminently true of the Christian Church.

Christ's conception of his Church is an army on the march—not shut up in barracks or lying behind entrenchments. A world is to be conquered, and this never can be done by a Church that merely stands on the defensive. From the day when the Holy Spirit came down upon the disciples their policy was to be one of ceaseless aggression. To them inactivity would mean disaster, and supineness be the sure precursor of defeat. Only by advance could they hold the ground already taken and consolidate the victories already gained. The vision that seemed to be always before the mind of the Master was that of a whole world reclaimed from revolt and renewed in righteousness before God, and this vision he sought to impress upon the thought of his followers as an incentive to constant and ceaseless endeavour. Till the last sinner was reached, the last rebel subdued, the great commission could not be cancelled nor could its urgency be relaxed. Every-

where and always the first duty of the faithful disciple is to "go."

The indications that a revival of the old evangelistic spirit is coming upon the Church are neither few nor small. A certain astronomer, when relating his experience with a splendid new telescope, said, "As the object glass, moved by automatic clock-work, passed slowly across the face of the heavens, I *felt* Sirius announcing himself from a great distance, and presently he rushed into the field of vision with such overpowering splendour that I had to withdraw my eye from the dazzling object." Is not the Holy Spirit thus "announcing himself" in the signs of the times? The thought of the Christian world is turning more and more toward the great missionary enterprise. The Churches are planning for vaster campaigns. Desire for the world's salvation is more intense. Prayer for a new Pentecost is more fervent and believing. The sense of individual responsibility grows apace, and thousands are saying, "Here am I, send me." The tithes are being brought into the storehouse that we may prove God's promises. The captains of the host are taking counsel together that all things may be in readiness. Above all a spirit of eager expectancy is growing in the Churches, and earnest

Signs of
Revival.

souls are looking for far greater things than we have hitherto asked or thought.

**Era of
Co-operation.**

ONE of the most marked features in twentieth century missions will be the spirit and practice of co-operation instead of competition among the Churches. In the infancy of the missionary enterprise the evils of rivalry and competition were almost unknown. In the earlier half of the nineteenth century but few societies had entered the foreign field, and their missionaries were so few in number and so widely scattered that most of them would have welcomed the advent of other workers into their lonely stations, and there was little ground to complain of the waste of men and money. But in the latter half of the century all this has been changed. The number of societies has greatly increased, and in some fields there has been an almost reckless multiplication of agencies, while other parts of the great world-vineyard were left untilled.

**Evils of
Rivalry.**

The reasons for this are obvious. There was, until recently, no consultation between the governing boards of the different societies, no knowledge of each other's plans, nor, it is to be feared, any disposition to consider each other's inter-

ests in the selection of territory and the disposition of forces. So serious have been the evils growing out of this policy that one missionary declared in the London Missionary Conference that all the troubles he had met with in eleven years of missionary life had not caused him so much pain and discouragement as the trouble arising from rivalry. And the testimony of other missionaries, if not quite so emphatic, was substantially in the same direction.

The Missionary Conferences of the last two decades, and still more the Annual Conference of representatives of Mission Boards in the United States and Canada in the last decade, have not only called attention to the evils of competition and rivalry, but have suggested methods of avoiding such rivalry in the future. At the recent Ecumenical Missionary Conference in New York, there was remarkable unanimity of opinion in favour of a policy of comity and co-operation. Some have gone so far as to contend that the aim of the mission movement should be the establishment of a common Christian Church in each land, and not the extension and perpetuation of those divisions of the Church which owe their origin to historic situations significant to us, but of little or no significance to the young mission churches.

Comity as a
Remedy.

Aim not
Utopian.

Some may think such an aim Utopian at the present juncture, but nearly all the missionaries, and very many members of the Home Boards, are now of the opinion that comity and co-operation are quite practicable in regard to division of territory, overlapping of agencies, the use of missionary money as regards stipends of native workers, hig'er education, hospital work, and printing and publishing interests. There can be no doubt that a mutual adjustment of plans along these lines, with consolidation of the work of different societies whose systems of doctrine and church order are similar, would result not only in a great saving of missionary money, now practically wasted, but would promote the spirit of true brotherhood and hasten the coming of the kingdom throughout the world.



Exodus of
Missionaries

LASTLY, the missionary enterprise of the twentieth century will be characterized by a vast exodus of missionaries to the foreign field. I infer this from several considerations :

1. The whole world is now practically open to the Christian missionary ; hence the demand for immense reinforcements is more urgent and imperative than ever before.

2. For years the prayers of the Church have been going up that God would thrust forth labourers into his harvest. And our God still answers prayer.

3. A manifest answer to these prayers is seen in the Student Volunteer Movement for Foreign Missions. Of the five thousand, more or less, who have volunteered for service, not less than ten per cent. have already been sent forth by the Churches, and the number is increasing daily.

4. As the natural and necessary complement of the students' uprising, we have the Young People's Forward Movement for Missions. Less than five years ago the movement began in our own country and in our own Church. It had for its object the training of our young people to pray daily for missions, to study the missionary question in all its aspects, to give systematically to the cause, and, last but not least, to give loyal support to the missionary work of their own Church. Already it has spread to the United States and England. It has been adopted by the Methodist Episcopal Church and by the American Board, and each has appointed a Secretary for this especial work. Other Churches are preparing to follow, and soon the movement will be universal.

Young
People's
Forward
Movement

A Grand
Opportunity.

WITH these facts in view—with the whole world open, with prayer going up unceasingly for labourers, with volunteers coming forward in thousands, with the young people organizing everywhere for aggressive work—is not it a foregone conclusion that not only the coming century but the present generation will witness an exodus of missionaries such as the Church has not dreamed of in the past.

Forward!

A summons from the Captain of our Salvation is ringing in our ears, but it is not to a mere dress rehearsal of "Forward the Light Brigade," as though He would send a forlorn hope—a "noble six hundred"—to charge an army. There are times when such examples of heroism and devotion are needed; times when Gideon's three hundred must face the hosts of Midian; or when Leonidas with his three hundred must guard Thermopylæ's pass; or when some "dauntless three" must "keep the bridge" against the serried ranks of sin. But to-day the signal is for an advance of the whole line—a summons to every man, woman and child who follows the banner of our conquering King, to take their place in the ranks and march right onward to the spiritual conquest of the world. The summons is unmistakable.

Advance
of the
Whole Line.

"To doubt would be disloyalty,
To falter would be sin."

It is in a forward movement that the path of safety lies. To tarry behind is to perish in the overthrow of Pharaoh's host when triumphant Israel shall sing, "The horse and his rider hath he thrown into the sea."

